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THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 5.

A DECLARATION OF PRINCIPLES.

It is sometimes intimated, and that too by those professing to be Spiritualists, that Spiritualism has no distinctive principles which discrete it from the many phases of thought existing around us. They affirm that Spiritualism is limited to the affirmation that decarnate spirits communicate with those still in the flesh; and hence, does not involve any change in a person's religious faith. He can still be Christian, Jew, Mohammedan or Buddhist. Well, if this position is true, the inference is legitimate, and all our claims that Spiritualism is new, are false.

As stated in a previous article, spirit manifestations are not new; and, if we have nothing new, our place is in the church, not out of it. I have also intimated that phenomena necessarily imply cause, law and purpose. In the past, the cause of these phenomena was conceived to be either deific or demonic. God or the devil were the causative potency. Hence, the law or method was miraculous. No natural law was involved in their production, and the purpose was hid in the deific or devilish mind. If then the facts—the phenomena are the same, how, it is asked can there be anything new? Let us see.

Is the Copernican system new? Is there any difference between making the earth the center of the solar system instead of the sun? But we have no different phenomena addressing our senses, from that which caused the Bible writers and others to assert that the earth was flat, had corners and rested on pillars, while the sun and moon were its servants. Our astronomy is most distinctively new, though we have the same sun, moon and stars as the ancients. We have discovered the causes of the phenomena, and the laws of their production, and this makes an entire new system. By a precisely analogous manner we have an entirely new Spiritualism presented to the consciousness of humanity.

In the old time, angels were sent by God—they were special messengers. All the glamor of miracle attended them. Just as God caused the sun to rise and set—sent rain, or withheld it from the earth, so he sent or withheld the visitations of

spirit. And just as we now know that God has nothing directly to do with sunrise, rainstorm or cyclone, so we know that he has nothing more to do with the return and communication of spirits than he has with the assembling and acts of a political caucus. The absolute facts and laws of nature are just the same now as when ignorance thought a dragon was assailing the sun during an eclipse, but, in the consciousness of man, "all things are new."

The manifestations of spirits are by the same laws now as they were 6,000 years ago, but in the consciousness of the scientific Spiritualist they are entirely new. In other words, miraculism as a system of action, in all things pertaining to spirit, has passed away. Naturalism is the demonstrated method of all forms of communion between the earthly and spiritual spheres of life. Spiritualism, therefore, negatives the old claim of miraculism and positively extends the territory of naturalism over the entire field of the old supernaturalism. In doing this, it not only annihilates all the basic doctrines of the church, but it also wipes out the claim of materialism that there can be no spirit phenomena because they would be miraculous, which is an impossibility. In fact, Spiritualism preserves the spirit nature which materialism would destroy, and retains naturalism which the church would annihilate.

Spiritualists have made as positive discovery of something new as did Sir Isaac Newton or La Place. And the discovery of Newton produced no greater revolution in the philosophy of the physical cosmos than will the discovery of Spiritualists in the philosophy of human relations, duties and destinies. We have discovered a law absolutely new appertaining to the essential nature of our real selfhood as related to the eternal future. The reflex action of that discovery changes all the relations and duties of the present state of existence.

We have no principles then to declare have we? If not, who has? It is time that professed Spiritualists should arouse, and rise above their narrow, selfish attractions, and approximately appreciate the stupendous possibilities of Spiritualism. Time to be deducing the underlying principles of our all-embracing philosophy. J. S. LOVELAND.

SIGNS OF THE NEW DAWN.

There's a moving of the nations,
 There are signs on every hand,
 That the sons of earth are waking
 To behold the Borderland,
 Men of science now are seeking
 For the light that gleams afar,
 From beyond the hills of morning
 Where the souls immortal are.
 They have heard the music sounding
 From the fair angelic choirs,
 Where the grand celestial anthems
 Roll beyond earth's funeral pyres.
 And they seek the pathway thither
 Through the mazes of the mind;
 Still no "royal road to heaven"
 Do the seekers ever find.
 There are deeper depths to fathom,
 There are higher heights to climb,
 Ere we roam the fields elysian
 Of the wisdom-heights sublime.

ERNEST S. GREEN.

OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

A SIXTEENTH-CENTURY GHOST STORY.

Jacques de Baune, who died at Viviers, in 1650, left his memoirs, written but unedited. However, it has been discovered that they were full of interesting facts, one of which is given in the *Annales des Sciences Psychiques*, in substance as follows:

In 1603 a spirit entered the house of Jean Laselve, royal notary of the present village of Viviers, where it performed amazing feats. The memoirs form a complete volume, written in the most particular details, concerning this spectre.

Trunks were thrown about in the rooms, and the phantom passed through the air as high as the house-tops, going along the street that runs from Riquet to the plaza, making a noise like the dragging of all the chains in the land along with it.

Though this evil spirit of the night continued to terrify the whole city, it was never seen, but after years of periodical disturbances, disappeared.

While the spirit was never seen, the movement of articles of furniture was seen, and the frightful noises were heard by all.

Some thought it was the spirit of a magician, others, a soul from Purgatory, but M. Laselve thought it the work of demons.

THE POET PROPHET OF GREECE.

Le Temps, a prominent journal of Paris, in its issue of July 14, 1896, contained a very interesting article regarding this remarkable person, which has been much talked of in the psychical circles of the Latin countries since. It states that M. Synadinos, a Greek poet, who is well known in Athens, in 1883 published a collection of his poems, under the title of "The Arrows," and that the most interesting of these, "The Tour to Athens," was first published some years prior. The article further states that 14 years after this poem first appeared, everything predicted in it had been fulfilled to the letter in the Greco-Turkish war.

While "The Arrows" were aimed at the political

corruption of his native land, the poet seemed to be writing a vivid description of battles, of advances and retreats of armies on various fields of battle, and many other events that are now historical, rather than prophecies of things to come—as they were when written.

According to the prose translation of extracts from these poems, given in *Le Temps*, "The Arrows" must be the most remarkable collection of prophecies in all authentic history [I recognize no history as fully authentic prior to the 15th century, since which time the printing press, by multiplying copies of current events, has prevented any serious distortion], given in poetic form, for they go so far as to name the various contending powers and the fields of battle.

Of course the poet is immortalized by his countrymen, and were he a Roman Catholic, would be sainted without delay.

A NEW PHASE OF PSYCHIC FORCE.

The *Schlessingen Zeitung* contains an article recording a remarkable case, which slightly differs from those in which spirits have announced their transition to distant relatives by splitting doors, smashing windows, or precipitating pictures in glass by an electric process unknown to mortals.

It states that in 1853 the family of a well-known financier were assembled at supper, when the weight of an old-fashioned clock, which was suspended by a chain, suddenly detached itself, without any visible cause, and fell to the floor, causing consternation among the guests by its sharp thud. The links of the chain were separated as if by an electric current.

An hour later a telegram was received by a person present announcing the sudden death of a parent at a distant place, the minute of death corresponding precisely with the falling of the weight.

As the member of the family who narrated the event to his local paper, above named, shunned notoriety, but thought it of importance to the world, it was published over the cognomen of "Annonces."

MACHINE FOR SPIRITUAL TELEGRAPHY.

Communication with the spirit world by means of a telegraphic machine is said to be an accomplished fact, the inventor being a Dr. Simonds of Washington, D. C.

From an interview with the inventor, in the *New York Sunday World*, as translated in *La Revue Spirite*, of Paris, I glean the following:

Dr. Simonds calls his machine the "Odic Telegraph," claiming that it receives writing from the spirit world by odylic, or psychic force.

The machine, from its description, appears to be a double planchette, partly composed of copper and supplied with an electrical apparatus in the interior. It operates the same as an ordinary planchette, with the exception that there are two handles, connecting by copper wires with the battery. It requires two persons to operate the machine, each taking a handle with one hand and placing the fingers of the other lightly upon the instrument, as with the planchette. Thus it is claimed that by a combination of electricity and

magnetism, spirit communion is greatly facilitated.

Alleged messages were given from Abraham Lincoln, Thomas Jefferson and other American patriots, which, to a spiritual philosopher, appear to be about such messages as would be expected from these great souls in the higher spheres.

Dr. Simonds claims that the idea of the invention was given him in a spirit message from Faraday, the noted English inventor, who said he was continuing his scientific researches in the spirit spheres.

A VISION OF DEATH VERIFIED.

Annales des Sciences Psychiques is responsible for the statement that Cardanus was a friend of Maurosenus, and that Maurosenus told him of a vision he had of a brother whom he very much loved, and that in the vision his brother appeared as if he had come from the other world. Three days later the news of that brother's death arrived.

THE PROPOSED "PSYCHICAL WORLD."

Not having received sufficient financial encouragement to warrant the publication of such a magazine as the proposed *Psychical World*, I have abandoned the project for the present, and have made arrangements to supply the PHILOSOPHICAL JOURNAL (so far as space will permit) with translations and other matter of the character promised for the proposed magazine. My subscribers have been so notified, and their money refunded. I heartily thank them all for their encouragement, and particularly all the Spiritualistic papers which published my notices. ERNEST S. GREEN.

A CREED—SHORT AND TO THE POINT.

In the PHILOSOPHICAL JOURNAL dated Jan. 6, Prof. Loveland complains that there never has been made, what he calls a "Declaration of Principles," on the part of the Spiritualists, or, a definite statement of their beliefs.

We Spiritualists may not have formulated a creed, but the spirits themselves, have stated long ago, their object in coming forward at this time, (that is, during the past 50 years) was in order to prove three facts.

- 1.—That there was no death, (as we have been in the habit of viewing it).
- 2.—The great truth of individual responsibility, and.
- 3.—The possibility of communication between the spirit world and ours.

Now, there is a creed, short and powerful. If either one of these propositions were assimilated into the beliefs and lives of the people, it would change the whole aspect of affairs—do away with an enormous amount of fallacy and waste of thought and worry of mind—turn people's faces to the front, and teach them to walk towards the light.

My spirit friends, at least, have declared these facts to be the ones they came to teach, and that all other teachings were incidental and of less importance.

Anyone giving the matter real consideration

will readily perceive what a beneficent revolution would occur—to be relieved from "the thralldom of the fear of death." Then to realize all that individual responsibility means, how each human being must walk, step by step, their own pathway—must forever decide for themselves, or no possibility of spiritual progress. Then all the exalted happiness that comes to the human heart when convinced that the hosts of loved ones "gone on before" can and do return, and tell the beautiful tale of unending life, unending progress, and all the lovely possibilities of intercourse that follow.

To have any apprehension in regard to the eventual triumph of Spiritualism seems quite unnecessary. The many millions who have already accepted it, like the common people who in the time of Christ gladly accepted him and his teachings (it was the so-called wise who disputed and scoffed), testifies to the timeliness of its advent. The world was prepared, and the cry of the human heart was heard and answered.

Those latter days, spoken of by Christ, "When ye shall do these things and greater things than these." Those days are here now. He said he "would send the comforter, the spirit of truth, who shall teach you all things." That word comforter, is the one most in use by the Spiritualists.

The prophets and seers of old said, "In those days the mountains shall be laid low and the seas dried up." There is no longer a mountain in the way when one crosses this continent in a palace car. Nor does the sea stop an American Liner which in less than six days, crosses the Atlantic, a floating palace of ease and splendor. And so, also, "death shall lose its sting and the grave its victory," when our friends speak to us across the shining river. The truth is, the time has come "when no one shall ask his neighbor, what of the Lord, for all shall know him from the least unto the greatest, and his laws shall be written in their hearts."

The great and good Marcus Aurelius quotes this of Socrates: "If nothing appears better to thee than the Deity planted within thee, and which has detached itself from the persuasions of sense, and has submitted itself to the gods, and cares for mankind, if thou findest everything else smaller and of less value, then give place to nothing else."

That "inner light," we Quakers and Spiritualists believe in, that "voice of God in our own hearts," which the great Thomas A'Kempis extolled, is satisfied and approves of this marvellous "last dispensation," which teaches us to see in that tiny rap that made its gentle way into the world a half century ago, the great law which explains all the so-called mysteries (ignorances) of the past, and like Newton's falling apple, and law of gravitation, it proves the inter-dependence of all things mental, moral and spiritual, as gravitation proved the relations of all matter to matter.

We must see that to believe in Spiritualism is a personal individual matter, and not in any way dependent on formula. Each one must investigate and decide for himself.

As a matter of good sense, good taste, good judgment, it certainly behooves us to have things only of good report, and free from criticism in

regard to our public demonstrations, as well as in our private investigations.

It will then make but little difference to us whether Anti-Spiritualists threaten or not. The great movement goes on, as it has done from the beginning, making its own way in spite of obstacles, and like all truth, it walks in the middle of the road, regardless of who or what may be coming or going.

We Spiritualists have no need to despair about the future of the "great dispensation."

Bay Side, L. I., N. Y.

H. T. L.

LOVE.

The alternative is before every human-divine being, either to strengthen and vitalize his soul or spirit by thoughtful consideration of the future world to which he must soon go, or to concentrate his regard upon the environments that surround his condition here and now. On the one hand there are the powers, dominions and spiritual forces, rising one above another in strength and desirableness, ready to assist, and to rejoice in the progression of that soul; and on the other there are the antagonistic, untractable, unvanquished, suspicious spirits of human selfishness, that pierce the most sensitive dawns of spiritual apprehension with unworthy surmises and distressing doubts. This of course pre-supposes that each soul has had a glimpse of itself and the possible growth or attainment before it.

It is impossible that any enlightened heart could do otherwise than rejoice at the prospect of escape or deliverance from the deadly atmosphere of this material existence. Yet all who have spiritual perception linger on in this physical condition under a most profound sense of their responsibility to reveal the way in which what seems to others to be bitter self-sacrifice is changed into unspeakable joy in fulfilling the hallowed determination to open wide the door of life to despairing humanity. No one who is filled with truth, or infinite love, permits himself to terminate, or hasten for one moment the termination of the long and untiring efforts of love for those to whom life's services have been dedicated. The greatest triumph of love is in the maintenance and perseverance of its purposes and efforts, for the one it yearns over and who is its supreme preference.

No detailed act of life is contemptible unless it reveals an ignoble soul, and is not mean except as the interpretation of inability to make those details the expression of a noble nature.

There is nothing in the ordinary function of life that is insignificant, unimportant or ignoble if we learn to recognize in them the unlooked-for opportunities for the manifestation of the transcendent excellence of the Divine Life. Hence there is nothing so odious as selfishness, pride, envy, malice and hatred. We should always remember that whatever is in the heart is there because a consent to its being there has been given by the being whose individuality is expressed, and that it is undoubtedly true that our opportunities are put into our hands to enable us to give expression to what is in our hearts. Hence the things

named above, revealing the condition of the heart in its true light in spite of all assertions to the contrary, are odious and undesirable, and also because in and of themselves they create discord and strife.

It thus becomes evident that every emotion, every thought, every deed, and every word has an importance peculiarly its own, and is of immense value to the individual. They are "his own, his offspring," and fitly expressive of the inner soul because conceived and brought forth from its secret motives. When we are able to take an impartial and accurate survey of the whole expression of the man, we can see how that in all things he has acted in harmony with the inner ruling motive and principle.

Believing in what is called love, and having formed in our minds what constitutes its demonstration, we feel that the manifestation of the above characteristics cannot by any possibility be the expressions of love. It would make it an unpardonable outrage to that most sacred God-like condition of being, to allow for a moment that such things could be the outcome of a loving nature. All the exercises of love are in their very nature and performance of the highest enjoyment. Love always operates for good, and hence is highly beneficent and satisfactory. The effects of love both within and without the human soul therefore can only be those of purity and happiness to ourselves, and to the loved ones. The production of a condition similar to our own in others, returns to us intensified and made more enjoyable because that other soul is drawn with the bands of love. Love is strong as death and covereth all transgressions because seeking love.

Seeing then that the conditions of this life are not those that promote the spiritual life; that every thought, word, act and deed are important and trustworthy witnesses to the state of the soul of man and that in the main the human manifestations of love are disappointing and unsatisfactory, mankind turns himself about, and says:

What is love? Where, and how, is love to be obtained? Love is God, and God is love. Who is God? Who has ever been able to formulate an answer to this last question? We say, God is Omnipotence, Omniscience, Omnipresence, and infinite ability in the manifestation of every other conceivable quality. We also say that God is Supreme Intelligence, Wisdom, Justice, Mercy, Power, etc., and yet the most satisfactory definition of God is, that while he may be and undoubtedly is all of these, he is pre-eminently and wholly Love. The principle of love is that all the motives, actions and conditions of the infinite spirit are those of extensive beneficence to mankind. Love, is the sum and substance of all his attitudes toward man, and the crowning glory of his character. Love is the sacred fire, the infinite fullness, the supreme and only law of being of the Infinite and Eternal Essence, the great I Am. Love cannot be defined, for it is more than any and all the elements named above, combined. It is a warm, living, active, all-encompassing thing, and is what we call God, the Infinite Spirit, etc., etc.

From what has been said before the question,

Where is love to be found? does not need to be answered, for if God, or the Infinite Spirit, is love, then there is where love is to be obtained. If your or my God is something else than love, then we must seek for love outside of what constitutes our Divinity. Still, in order to find love we will have to change our ideal of God to that which has been delineated above, for the ideal of love, like that of God, is regarded as "the supreme good of all things," and hence is synonymous with the ideal of God. To add love to that which we regard as the highest ideal of divine intelligences is to degrade what the whole world of mankind regard as the most sacred, glowing, desirable, supreme good. If our ideal of God is not this supreme good, then, as far as we are concerned, love is not the supreme good, and it becomes like what is meant when a man says he loves fruit, cheese, or sausage. Love, as manifested in the human being, is not a matter of the appetites, or of the lusts of the flesh, neither is it enthusiastic emotion of the mind. There is no strong moral quality in these, neither is there any spiritual vigor and beauty in them. Why? Because they are capricious, easily satisfied and unstable. Love is a disposition so sweet, of such captivating sweetness and tenderness that it can be compared to nothing else, and is inestimably enjoyable. It is enjoyable in itself, enjoyable in its operation, and enjoyable in its effects.

Love is character, is strong, healthy, symmetrical character, and is acquired in the same way that we acquire a perfectly-developed body and mind. By that I mean that there are not different laws for the development of character, from those of the body. We do not acquire a perfect physical form by high living, lasciviousness, and every selfish, fleshly indulgence, neither do we find it in whatever is our ideal of love becomes both the pattern and hope, of that which we may attain to.

The Infinite Spirit who exists for the purpose of love's manifestations, not only delights in his own acts, but takes pleasure in seeing and helping man engage in the same services. Thus, through the co-operative operation of the Infinite Spirit with man in the manifestation of love's characteristics and purposes, man becomes "like" infinite love, because, being elevated to the same plane of life he is filled with the same beneficent motives and ambitions.

The law of the being of God, is love, and this law is the everlasting, immutable and only universal standard for the practice of man. The knowledge of this law does not come to us from above, or from any external source, but from within the soul. It is written upon the heart of every human being, is recognized and is acknowledged by all.

Just as the ruling motives and principles of the mother are incorporated in the child, so, every human being, (who is a child of the great soul of infinite love), partakes of the same nature, is under the same law, and is expected to manifest the characteristics of the beneficent God, his father. The law of the father is the law of the child, for there can be no higher standard of life and practice.

Man's laws take cognizance of nothing but the

externals, and can reach nothing else. The difference between the divine law and the human law is that the former has for its motive the innermost motive or principle of love, while human laws are selfish. Hence the alternatives, loyalty, and supreme valuation of love, or rejection of all disposition and ability to conform to the law of the being of God, or love, are before every man who has any spiritual perception.

Natural capacities differ, and are not of the same order of development and progression, some advancing much faster than others, though the dispositions and affections of all are required as the *summum bonum* of all that goes to make up the innermost soul of man in its loyal allegiance to love. This is only obtained when the soul becomes filled, guided and controlled by the law of the being of God, or love. Then nothing in any sense or in any degree, becomes worthy of our regard or service that is not in conformity to the law of the being and beneficent operation of infinite love.

G. W. BRADFORD.

PURE SPIRITUALISM.

The article by J. S. Loveland, in the JOURNAL of Jan. 13th, entitled, "Spiritualism Must Define Itself," has my heartiest approval and thanks, that there are souls brave enough and strong enough to express the true attitude of Spiritualism.

I wish to call the attention of the author to the fact that there is one society in the city of New York which has defined, positively and unequivocally, what true Spiritualism is. It does not admit upon its platform any medium whose life, and past, is not irreproachable, and one who is a constant attendant on the pure, untainted ministrations of the speaker (Mrs. H. T. Brigham) would not complain that Spiritualists "do not define themselves."

Spiritualism, as a clear, rippling fountain, without taint or breath of scandal, taught with a view to bring out all the good that is stored up in every human breast, and to eliminate all the evil, is where we stand—on a platform of ethical and spiritual culture. Our principles are unshaken, in spite of being called Pharisees, and while we do not set ourselves up as "holier than thou," we do claim that our platform is free from taint and blemish, and only the purest of spirituality, "well defined," (no beating around the bush, or throwing the "mantle of charity" over a festering sore) calling fraud by its right name, we stand as a Society before the public, defining our principles and declaring our "Ethical" standing in the community.

Heaven bless the JOURNAL for the stand it always has taken against fraud, and if we as Spiritualists, ever emerge from the clouds that enshroud our beautiful religion, it will be through the stand taken by you, and all other members of the Spiritualistic press, who denounce the wolves in sheep's clothing, who infest our fold.

New York City.

LOUISA TUTTLE.

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THOMAS G. NEWMAN, EDITOR.

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No notice can be taken of anonymous communications. What is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., FEB. 3, 1898.

Startling Experiments in Self-Induced Hypnotism.

The San Francisco *Call*, of Thursday, Jan. 27, contains an illustrated report of one of the most remarkable cases of self-induced hypnotism, and other startling experiments, on record. It says:

Prof. P. A. Bernard of Des Moines, Iowa, clearly demonstrated to the mind of every person present at the San Francisco College of Suggestive Therapeutics last evening that the administration of an anesthetic for the performing of a surgical operation is totally unnecessary. He did this by throwing himself into a self-induced state of hypnosis, thus producing anesthesia, and submitting to such surgical tests as completely removed all doubts as to his utter lack of any feeling while in that state. Prof. Bernard was assisted in his exhibitions by Drs. D. McMillan and Semple Turman of the college.

The occasion was the formal opening of the fourth course of demonstrations in hypnotism. Prof. Bernard has only recently come to San Francisco. He is connected with the college in the instruction of trained Occultism. Under this head is included the whole range of psychological, physiological, cosmical, physical and spiritual phenomena.

Before beginning his exhibition of self-induced hypnosis, Prof. Bernard said that he was willing to submit to any test that was within the bounds of human reason, and that could be found in any book on hypnotism. He also stated that he was the only man in this country that could of his own will produce upon himself a state of anesthesia. Speaking of the occult sciences, he said that in many of its branches it was unlawful for an adept to practice all the inner mysteries of the human mind that were within his knowledge.

Prof. Bernard then sat in his chair and composed himself. In a short time he was asleep. Dr. McMillan then took a needle and thread and sewed his ear to his cheek. He next sewed his upper lip to his nose, and then he pulled his tongue out and ran a large hat pin through it. Those present

were permitted to examine the test most closely. After the pin and threads had been removed Prof. Bernard awoke. For a few moments he appeared dazed, but he was soon himself. The towel that he had placed around his neck was saturated with blood, but he declared that he felt no pain or soreness in his face.

Next followed his own experiments upon his subject. They were truly wonderful as an exhibition of scientific hypnotism. In producing sleep upon his own subject Prof. Bernard uses the telepathic rather than the physical suggestion. He operates quickly and smoothly. Everyone present was thoroughly convinced of the genuineness of everything witnessed.

Her Spirit Visits Andree Under the Pole Star.

A special dispatch to the New York *Press*, from Binghamton, N. Y., states that Marie Legee, a Norwegian girl employed in the family of Henry Harlow of that city, has, on various occasions, left her body and visited Andree, the explorer. The dispatch continues as follows:

She is a cousin of Andree's and came to this country three years ago. She is 23 years old and speaks English fairly well. Miss Legee is a believer in the occult, and states that her cousin also placed considerable credence in the belief that by close application to the principles involved, one can reach a stage of perfection where the soul can leave the body in astral form and return at will.

"For two years Andree stopped at Borde, my Norwegian home," said Miss Legee to the *Sunday Press* correspondent, "and while there taught me much of the occult. It was a fad with him, taken up for a pastime, but with me it developed into a religion. I read every work I could find on the subject, and it was not long before I reached a stage of perfection equaling that of my instructor.

"Then it was that our soul communications began. Though in different parts of the country, I could appear before him in astral form and several times he returned my visit. Do not think there was anything sentimental about this. He was married and had a family. It was merely a friendly call and a scientific experiment. Before I left Norway, in a conversation with the professor, he told me of his plan to find the north pole, and promised that if successful I should be one of the first to know it.

"One night, about three weeks after he made his ascent, I awoke suddenly to see a figure standing at my bedside. At once I knew it was the astral body of Prof. Andree. It beckoned me forward, and I, by an unknown power, seemed forced to follow. I did not rise to my feet, but seemed wafted through the air, the form of the professor guiding my spirit forward. On through the window, soaring far above the tree-tops, houses and land dropped from sight.

"On we went, over seas and mountains, until suddenly we were upon an open sea, far from me, into which a point of land jutted. The figure pointed upward, and I saw the polar star was

directly overhead. On we went again across the sea to a narrow strip of land, where from the white plain loomed an object that proved to be a tent constructed from the remains of a balloon.

"Then around a fire inside I saw Andree and his companions sleeping peacefully. Suddenly it became cold and dark, and when I returned to consciousness the sun was shining in my room. Twice since I have made these astral trips. I have written my cousins in Norway, detailing my experience, and I know Prof. Andree has not only accomplished his object, but is alive and will return to civilization."

Marie Leege is of a modest, retiring disposition, and when she first related her experience to her employers they set it down as the result of nightmare. However, she has persisted so faithfully in her assertions that she has won them over to her way of thinking. Among local Theosophists she is regarded as a heroine. They fully believe her story, and point out that it is not only possible, but very probable.

Miss Leege is a devout member of the Baptist church, a worker in the Christian Endeavor and bears an excellent reputation for veracity.

Medical men who have been consulted on the subject say it is doubtful if a dream would leave the lasting impression in detail as given by Miss Leege.

YOUNG MEN AND THE CHURCHES.

At the meeting of the Oakland Psychical Society on Sunday, Jan. 16, Madame Montague devoted the hour to impromptu answers to questions from the audience, says the *Oakland Enquirer*. Among those asked were: "The Rev. Dr. Coyle of this city asks the public for the reason why so few young men attend religious services. What are your reasons?" Madame Montague said:

One answer is that the church is not progressive enough to keep up with the broadening thought of the day. The attendance would be smaller still everywhere were it not for the music, decorations and the beautiful associations of the past. People to-day are doing their own thinking and do not require someone else to guide them in spiritual matters. All they want is merely exchange of thought. The dogmas and dictatorial ways of the church are no longer in keeping with the advancement of the age. Men, women and children are becoming daily more progressive and liberal. The men more especially; for having had greater freedom of expression in the past they are ready to take their stand by investigating the problems of life on different lines and in all directions. Consequently they are the first to go. Then the priesthood has yet more influence on the women than on the men. It is not only in the Presbyterian church but among all denominations that radical changes must take place, or little by little they

will become a wilderness. Unless a new element is introduced, something better and brighter appealing to the intellect, as well as to the emotions, men and women of to-day will desert the churches and seek the God of the Universe in broader places.

Another question asked was, "Do you believe that we should have unlimited immigration?" To which the Madame replied:

"Certainly not. If we ought to have radical restriction in anything, it is immigration. Unlimited immigration is a growing danger to this nation and it is high time that our attention be turned in that direction. It has already pauperized our labor and unsettled our industries. The European cities have emptied their scum and refuse on our shores and we have enough national problems to solve without the additional element brought here by anarchists, communists and nihilists—a detriment to our civilization, sowing discontent and corrupting our population. We want some international regulation to protect us from this inundation. We must have settlers, not tramps or beggars, and this restriction should be without exception. It should apply to the Italian organ-grinder as well as to the English lord, or any other kind of fortune-seeker or heiress-hunter.

THE CAUSE OF WOE.

That which the world regards as of the least consequence, is the cause of all the disasters that overwhelm with woe and ruin. The little frets and worries, the fits of anger, jealous, envious and revengeful feelings, all go—like the flakes of snow that form the avalanche—to make the visible and culminating miseries and woes of human beings. Atom by atom, growth is evolved. What we need to do for the building of permanent happiness, is to control the mind, and see that these destructive, sorrow-breeding thoughts do not possess it.—*World's Advance Thought*.

REMOVAL.

The office of the PHILOSOPHICAL JOURNAL is now removed to 1429 Market St., San Francisco, where our friends will hereafter find us. We have opened a BOOK STORE there, and intend to keep a stock of Occult, Liberal and Spiritual Books, and Periodicals, as well as Stationery, Magazines, etc. We shall be pleased to have the Spiritualists of the Coast call here when in the city, as well as those who reside in San Francisco and vicinity. Please remember the new address, 1429 Market street, San Francisco. As this Store is located very near the Station B Post Office, where we are well known, mail addressed to our former No. will not be delayed or miscarried.

The Reviewer.

Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries, by J. M. Peebles, A. M., M. D., Ph. D. Boston: Banner of Light Publishing Co. 454 pp. Price \$1.50. For sale at this office.

This is the crowning work of the author, whose reputation is world-wide. It abounds in such facts about the people of far-away lands as all American and English-speaking citizens ought to know.

The author describes what came under his personal observation in these lands, with fairness and a true moral independence.

Owing to extensive travels and a well-trained eye, he was able to see phases of life, natural characteristics, and religious rites and ceremonies, especially among Brahmins, Buddhists and Parsees, which are usually denied the hasty traveller.

It is an intensely interesting volume beautifully printed in clear type, and is nicely illustrated.

Religion, as Revealed by the Material and Spiritual Universe, Including the Wonders and Beauties of the Diviner Life, by E. D. Babbitt, LL. D., M. D., author of *Principles of Light and Color*, *Human Culture and Cure*, etc., and Dean of the College of Fine Forces. Second edition. Elegantly illustrated, containing 378 pp., 12mo., English muslin, stamped in black and gold; price reduced to \$1.00, or, if postpaid, \$1.11; price in paper covers, 50c., or 60c. if postpaid.

No work upon the same subject has ever exceeded in interest this book of almost inestimable value.

For sale at this office.

Dr. J. R. Buchanan, the eminent Anthropologist, says: "This charming book, *Religion*, is a splendid work, worthy of wide circulation."

F. J. Wilbourn, M. D., says: "I have read several works, some of which are worth many times their weight in gold, such as those written by Epes Sargent, G. B. Stebbins, Maria King, etc., but Babbitt's *Religion*, in some respects, far transcends them all."—*Spiritual Offering*.

The New York *World Almanac and Encyclopedia* for 1898 is on our desk. It is a volume of 512 pages, filled with information valuable to every person. This year's volume is better and more valuable than ever. It is an ever-ready book of reference—true to its name, a regular encyclopedia.

The editor of *The American Monthly Review of Reviews*, in the January number of that periodical, dis-

cusses the Hawaiian annexation issue under the four heads of "The Ethical Question," "The Strategic Bearings," "The Constitutional Problem," and "The Economic Aspects." The *Review's* attitude has all along been in favor of annexation, for strategic reasons, but fears are expressed lest the enthusiastic friends of the American beet-sugar industry will force an adverse decision for the sake of gain.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Dr. C. W. Hidden is in Springfield, Mass., giving a course of lectures for the Church of the Spirit.

Mr. E. A. Marshall, of Washington, gave a lecture at 111 Larkin street, last Wednesday, for the Peoples' Society.

Dr. Max Muehlenbruch will hold a meeting in San Francisco, Cal. next Sunday. The location of the hall will be announced in the Sunday morning dailies.

A benefit reception was given to Frank T. Ripley, at Los Angeles, Cal., on Jan. 25. Mr. Ripley has been engaged by the First Society of El Paso, Texas, for the month of February.

Mrs. M. T. Longley gave a fine lecture on Spiritualism, at the Soldiers' Home, Cal., on Monday of last week. Old Soldiers crowded the hall, and they were delighted with the lecture and the singing of Prof. Longley.

New Era Camp, at New Era, Ore., will commence its next meeting, July 2, 1898, and continue until the 25th. Any lecturers or test mediums who could accept an engagement to work at that time are invited to write to the corresponding secretary, whose address is as follows: Walter P. Williams, care of State House, Salem, Ore.

The Semi-Centennial Celebration of Modern Spiritualism, at Rochester, N. Y., will be fittingly observed by the First Spiritual Church, of Rochester, N. Y., in Fitzhugh Hall, Sunday, March 27, to Sunday, April 23, inclusive. Two meetings per day will be held, and there has been engaged a change of speakers for each meeting, including the leading speakers on the Spiritual platform in the United States, also several noted test mediums. Program and further particulars will be supplied to all who may desire the same. Address, G. W. Kates, Chairman of Committee, 234 Monroe Ave., Rochester, N. Y.

On one occasion, at C. V. Miller's seance in Los Angeles, a spirit materialized and gave his name in full, and stepped up to his wife and daughter

who recognized the spirit, even to the bandage across the face, that hid from view a cancer, which showed plainly, on his removing the cloth. These with many other startling materializations held the company in askance at the marvelous gift and power of the medium. Nightly the medium, his cabinet and parlors were searched but on every occasion the doubters were compelled to acknowledge the fact of the materializing. One evening I noticed the Rev. Dr. Wild, "late of Toronto, Canada," in the circle. He was astounded by Mr. Miller's powers and remarked—"Wonderful. I can doubt no longer." A. B. C.

Mr. and Mrs. Lillie and Mrs. J. J. Whitney entertained a good audience last Sunday at El Dorado Hall, in the Alcazar Building, 120 O'Farrell St., San Francisco. There was an inspirational lecture by Mrs. Lillie, and spirit messages by Mrs. Whitney. Mr. Lillie rendering excellent music.

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Send \$1 for a year's subscription, and two 2-cent stamps for this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a *Premium*.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Transition of Prof. Mingo.

The last tribute which could be extended to Prof. C. A. Mingo, took place at the parlors of the United Undertakers' Association, and many of his friends were present. The services opened with the song, "Nearer my God to Thee," after which Madame Florence Montague offered an invocation; a song written and composed by Prof. Mingo was rendered and Madame Montague delivered a eulogy to the memory of the arisen brother. After another hymn the friends moved in slow procession to cast a last look upon the face of the departed. The remains were taken to the Masonic Cemetery, where another service was held, Mrs. Hattie D. Wren officiating; a few songs were rendered and Madame Florence Montague closed the impressive services with a short prayer and blessing. And so was put to rest, that which was mortal of our brother, Chas. A. Mingo, he has entered into the realm of spirit to meet his loved ones gone before. The pallbearers were: Mr. Geo. Hildebrand, Mr. Victor Becker, Prof. Richard Young, Mr. Keegan, Mr. Palmbaum and Mr. John Koch. *

VOICE OF THE PEOPLE

Letter from Cleveland, O.

TO THE EDITOR:

Cleveland has been undergoing a grand transformation scene during the past few weeks, and is now being stirred from center to circumference.

The Spiritualists' Convention recently held in this city followed by the very efficient work of prominent speakers, all tend to awaken the people from a state of lethargy into a realization of "the needs of the hour," but while the work of proving life after death was successfully carried forward by the workers in the Convention, it was left for Georgiana McIntyre, of Chicago, with her wonderful psychic power to herald the dawn of the new day, and to reveal the higher possibilities of embodied humanity, by pointing out the methods and means by which those possibilities may be unfolded and brought into fullest expression. Her inspired utterances give the soul new hope and encouragement. She stands as a grand beacon light to suffering humanity to lead them up out of the valleys of physical and mental slavery into a realization of the divinity within.

IDA M. RUPERT.

208 W. Madison Ave.

Practical Co-operation.

TO THE EDITOR:

The First Church of Spiritualists, Buffalo, N. Y., has inaugurated a movement to practically apply the principles of co-operation in Spiritualistic work. That enterprising society is exerting every effort to complete its Temple, and to raise the mortgage of \$8,000 that is now upon its property. The officers of the church have extended an invitation to the Spiritualists of the United States to aid them in their work, by contributing some useful or ornamental article to be sold at a Fair to be held March 24, 25 and 26 next. If each person interested in Spiritualism will send even one trifle as an offering, it will show their interest in the good work, and prove the efficacy of co-operation.

The Fair will be under the efficient management of Mrs. J. H. R. Matteson and daughter, Mrs. Nellie Whitcomb, whose names are a guarantee to every Spiritualist, of square dealing and integrity of purpose. All articles should be sent directly to them, 248 N. Division street, Buffalo, and they will promptly receipt for the same. Isolated Spiritualists who have no opportunity to attend meetings, hence are not often called upon to contribute for the support of the Cause, can find a most worthy object to which to donate their mites in this Buffalo Fair. Members of Spiritualist societies can easily make up a small box of salable article without much ex-

pense to themselves, by co-operating their efforts, and send their united offerings by express to the Managers of the Fair. We hope all Spiritualists will heed to the call of our Buffalo friends, and send their boxes to Mrs. Matteson on or before the first of March. This is co-operation practically applied, and we trust that every Spiritualist will take an interest in the matter.

Letter from Seattle, Wash.

TO THE EDITOR:

The active Spiritualists of Seattle, after many vicissitudes, have now organized a society to be known as the "Church of the Soul."

The people have rallied about Mrs. Esther Thomas, one of the foremost inspirational speakers in the State, and at her home on the evening of Jan. 12, organized and elected Mrs. Esther Thomas, as pastor for one year. For the present, meetings will be held at Pettis Hall, on First Ave., near Madison street. At the preliminary meeting Dr. Castiday presided, and W. H. Moyer was Secretary. It was determined that the officers of the church should be a President, Secretary and Treasurer.

The society will be chartered by the N. S. A. In the election of officers, Dr. G. Castiday was elected President, Mrs. L. Risley, Secretary, and W. H. Moyer, Treasurer, all to serve for one year. The charter members of the society are as follows: Mrs. Flora VanAlstine, Mrs. F. V. Jean, Mr. and Mrs. Wm. Monroe, Dr. Castiday, J. P. Britz, Mr. and Mrs. Oliver H. Briggs, Mr. and Mrs. W. A. Collins, Mrs. C. C. Sweeney, Mrs. Anna Ferguson, Mrs. Hirber, Mrs. L. Risley, S. H. Killduff, Mr. and Mrs. J. G. Carlisle, and W. H. Moyer.

The society will hold a business meeting once a month, and the monthly dues will be 25 cents each.

WM. H. MOYER.

From the Medium of the Rockies

TO THE EDITOR:

While the heavens are blue and full of stars, it seems there will be work for me to do, and through your generosity I wish to say in the JOURNAL that I am convalescent enough to sit up in bed and say to all that have visited my sick chamber and secretly, prayerfully, hopefully administered to my extreme suffering, that I feel grateful, and I hope some day to know that they have received an increase of favor from those ministering spirits that have visited me from my early childhood, whose aim has ever been to show poor betrayed humanity, that walks the wilderness to-day, how to find the promised land to-morrow.

How well I appreciate the lessons taught me in my youth, which were for the purpose of bringing forth civilization through spirit intervention, and help give literature to earth's inhabitants that would unlock the mysteries which have been accumulating for ages past. It has been a

laborious task for our spirit friends to bring forth the knowledge that is now in the world.

The time was when the spirits in their sphere formed a battery containing 12 spirits of the same temperament, but they were unable to write or give communications, until they could find a medium, susceptible in temperament, with their magnetical battery. By searching among the inhabitants of earth they found the right ones, and the good work began.

History in the past and present, is a feast for investigating minds. The convictions of the spirits who are now controlling and writing, have been connected with the theological schools of earth, but they have passed on, having left all temporal laws behind, are now seeking to mend the broken links they have found since separated from the body.

JOHN BROWN, SR.

San Bernardino, Cal.

Mrs. E. B. Marcen, of San Jose, Cal., who has been giving Psychometric Readings to our new subscribers for the past few months, writes that on account of the serious illness of her husband, she can send no more Readings for the present. Those on hand, she will answer as soon as the conditions in her home will permit. We are very sorry to learn of this trouble in Sister Marcen's home, and trust that her husband may soon recover. Her Readings have given entire satisfaction to her patrons, being, clear, concise, and wonderfully correct in all particulars. She is a good instrument in the hands of the spirit world to prove our grand philosophy.

Dr. Max Muehlenbruch

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The Light of Reason.

Love is the light of Reason,
"The fulfillment of the law;"
While Hatred, working treason,
Finds everywhere some flaw.

Oh, lone and weary mortals,
Ever reaching for the good,
See how long before your portals
The angel Love hath stood.

Hear her meekly pleading with you,
Go seek her shining face;
Hear her sweetly singing to you,
Love must redeem the race."

Oh, rise and bid her enter;
She is the heavenly guest;
Of every good the center,
She alone can give us rest..

Ask not that all earth's teachers
Should tread the self-same road,
For countless as his creatures,
Are the avenues of God.

Not one shall fail of reaching
A haven of rest at last;
Though some, through Error's teaching,
May feel his furnace-blast.

BELLE BUSH.

The Truths of Spiritualism.—

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ophy concerning its law, nature and
unfolding by Rev. J. C. F. Grumbine,
Instructor of the School of Psychical
Sciences, Chicago, Ill. 112 pp. Price,
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Mrs. C. R. McMeekin, Medical Clairvoyant
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Mrs. D. N. Place, Spiritual Medium, 527½
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Mrs. Hendee-Rogers, Spiritual Medium,
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Mrs. Dr. Fulton-Tuley, Spiritual Medium
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Prof. Geo. W. Walrond, Astrologer, rooms
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Mrs. C. Wermouth, Spiritual Medium,
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Nature's Sleep.

In her bosom the brown earth hideth
Her children great and small,
And lovingly wraps about them
A blanket when snowflakes fall,
And to the bright-eyed flowers
That gladden vale and hill,
In tender accents whispers,
"Lie still, my dears, lie still!"

"And sleep while fierce winds shrieking,
And frost fays, in rude glee,
Are holding mad, wild revels,
And searching after thee.
My tender woodland darlings,
Nestle closer, dears, and sleep,
While murmuring pines and hemlocks
A faithful watch will keep.

"On the crown of high hill yonder,
Are shafts of marble white,
Like fingers pointing heavenward
To source of life and light;
Bereft ones, in deep anguish,
In faith look toward the skies;
I give sleep to your beloved,
And they wake in Paradise!"

RAY LAURANCE.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this \$2.50 book for yourself, and any premium offered in the JOURNAL to each subscriber.

American Advance - Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

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How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.

Mediumship and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

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Societies & Meetings.

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Society of Progressive Spiritualists.

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. ELLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

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